

SOME SHORT  
REFLECTIONS  
UPON  
K. James's late Declaration,  
Dated at S. Germans, Apr. 17. 1693. N. S.

LICENSED, June 2d. 1693.



**A**S it is universally acknowledg'd, that frequent *Revolutions* in a *State*, do always tend to the Ruin of it, and the general Dissatisfaction of the People; so I need not use many Arguments here to prove, That the National Interest of England is inseparable from our closely adhering to, and (in our respective Stations) doing our utmost for the Support and Defence of the Present Government; since it is now impossible to have it alter'd, without bringing the whole Nation into manifest Danger of becoming a Prey to the worst and most implacable of our Enemies. How little reason therefore we have to give the least way to their Suggestions, who vainly flatter themselves, and craftily endeavour to deceive others, with the fancy of introducing a Change without much Expence of Blood and Treasure, is not hard to judge; especially when we shall consider, Who they are that would fain have us wrought into this Belief; Namely, Those by whom we have suffer'd so much already, and should still suffer more, were we so void of sense, as to submit to be made the Instruments of our own Slavery.

Now, that this is the End and main Design of a Declaration of King JAMES's, lately dispers'd abroad, give me leave to demonstrate in a few Curfory Reflections upon the Chief Heads of it; as follows.

**Declarat. 1.** He complains, That false and malicious Calumnies have been the Occasion of his Misfortunes, and (that which he is pleas'd to call) our Miserie.

*Repl. But* it is plain to all the World, his own Actions, contrary to the Fundamental Laws and Constitution of the English Government, as well as to his Oaths and Solemn Promises in Parliament, were the sole Cause of his Removal from the Throne. And as for our *Miserie*, they are (God be thanked) fewer and less, than they must have been, had he continu'd with us; or would be still, should we receive him again.

**Decl. 2.** He heaps up abundance of Expressions of Love and Kindness to us, and in his insinuating way, tells us, That he had rather be beholden to our Love for his Restoration, than to any other Expedient.

*Repl. But* having found he never had any love for us before, how can we believe he has any now? As for the high Value he pretends at this time to put upon our Love to Him, 'tis easie to give an Account of this Pretence: *Viz.* He perceives that his severer Expressions in former Declarations would not work, but were wholly disgusted; and therefore

he changes his Style. Besides, he finds that his Case grows more and more desperate, and that both He and his good Brother of France, want Power to inflame us against our Wills; and for this Reason, would persuade us to set a Helping Hand to it our selves. Which pernicious Complaisance no true and wise Englishman will (I am sure) be ever drawn to.

**Decl. 3.** He tells us, That he will do more for the good of the Nation, than any of his Ancestors ever did.

*Repl. These* are fair words indeed. But what ground have we to hope he will, or can make them good? And what Security shall we have for the Performance of them; while he is of a Religion that obliges him to destroy all that will not Conform to it? And this he reckons to be the Nation's Good. Let us not mistake his Meaning.

**Decl. 4.** That he will grant a General Pardon, and bury all that's past, in perpetual Oblivion.

He is willing to try (as we have hinted before) in his present hopeless Circumstances, whether this pretended Meekness will do him Service; whereas we are satisfy'd he loves Revenge, and is not so strict to his Word, as inclinable to shew his Resentment; though (perhaps) he would not do that presently, but wait his own time, that he might make us pay the dearer at last for all the Wrongs he pretends to have receiv'd of them he calls *Ribels*; and express his dislike of their timorous Backwardness, who would yet fain be thought to be his Friends. Besides, what must we think of the great Sway, which his Brother the French King would have here; and of the many Favourites of that Nation, that would be sure to come in first for Reward and Preferment?

**Decl. 5.** He intimates, That he is desirous to avoid Effusion of Blood.

*Repl. Pray*, which way do's he propose he can ever come in, without Blood-shedding; while he can't be ignorant that the best part of the Nation is resolv'd to withstand both Him and his Abettors; and most of the rest to be only Lookers-on, and stay to determine themselves till the Decision of the Dispute?

**Decl. 6.** He promises, That he will call a Parliament, and with their concurrence be ready to redress all Grievances, and give us those Securities we shall stand in need of.

*Repl. Very*



*Ans.* Very fairly spoken. But whether he'll do all this, and we ought to trust him again, is the great Question. I think our best Security is to keep our selves from the want of those he offers. But what Security, pray can he give us? Personal Security is not to be expected from him, who do's not so much as own his past Male-Administration. Perhaps he'll refer us for our Security to the Honour of his Great Letter, and the Word of a Prince, whose Treach-Breaking is almost become Proverbial, and is the Horror and Detestation of this, as it will be of all succeeding Ages. In short, what he promises, we know, 'tis not in his Power to give, and if it were, we have very great reason to doubt of the Performance.

**Decl. 7.** That he will protect the Church of England, and secure to the Members of it all Churches, Universities, &c.

*Ans.* How long he would do so, is refer'd to himself. But why should we expect better Usage from him than before, when unprovok'd, he did not stick at breaking through all Laws and Customs, to take away our Rights and Privileges? He has more than once broke his Word to us already: And that he would not do the same still, is more than any Man can undertake for.

**Decl. 8.** That he will recommend to the Parliament such an impartial Liberty of Conscience as shall be thought necessary for the Happiness of these Nations.

*Ans.* Though he does not plainly tell, yet it must be easily guess'd what he means by this Liberty. No doubt but that his own Church would have the greatest Share in it, and I hope a fair Door left open to come to it.

**Decl. 9.** That he will call frequent Parliaments, and leave the Consideration and Explanation of the Dispensative Power with them: That he will not violate the Oath: and will consent to any thing that shall be thought fit by them to be done for the re-establishing the Act of Settlement of Ireland.

*Ans.* One would think now he begins to be sensible of his past Failures. But to believe that he is truly sorry for them, or that (if restor'd) he would act better, and keep all these Promises, that were indeed to be strangely credulous.

**Decl. 10.** That if the Chimney-Dutty should be thought burthensome, he would be willing to exchange it for any other Assessment that were more reasonable.

It seems he never thought it burthensome before, till our present Gracious King had shewn him it was. Neither can we think that he would be much concern'd for our lying under heavy Charges and Oppressions: But on the contrary, 'tis very Natural to believe, that he would rather take pleasure, and judge it his Interest and Security to keep us low and poor, after the Example of his Brother James.

**Decl. 11.** He tells us, That he will not enumerate the Violations and Breaches of Oaths which we are oblig'd to.

*Ans.* Well; well; he even with him, as in the Declaration (as he does in his Declaration) puts a heavy Burden upon us (or forget) the many Injuries, Oppressions, and Breaches of Oaths, Breaches of Laws and Faith, and all Kinds of Apprehensions, occasion'd by his Despatches and Proceedings, had almost said, Tyrannical Government.

**Decl. 12.** That his Dearest Mother, the Most Christian King, expects no other Compensation for what he has done, but ours, the Glory of having succour'd an injured Prince.

*Ans.* A very good, A very great Encouragement indeed. But we know too well the Temper of James, and the Manners of Louis the sixth, to cast our selves upon them. Surely, 'tis not to be expected, but that this large Reckoning (with many more) would be brought at last to our Accounts: and that (as I have imagin'd before) a Swarm of hungry French Courtiers, Beggars would flock in here, and put us off (and would not be deny'd) the best of us.

**Decl. 13.** He calls God to witness of the Sincerity of his Intentions and Performance of his Promises.

*Ans.* This must needs should be binding, and shou'd of great force to persuade. But the like Invocations are often used by Hypocrites, the better to cover their Designs. Besides, cannot the Church of Rome dispense with such things? And don't we know very well, that with *James* (as they reckon upon it) they hold themselves not only in Liberty, but oblig'd in Conscience to break their Word and most Sacred Oaths, provided it tends to the good of their Church?

*THE* I have said over, and unadverted upon the late King's Declaration, which is all beset with unfeigned Promises, and kind Invocations, and huge Expressions of Love: wherein he unwarily and unwisely discovers his own Weakness, and shews that a Man, though in never so low Circumstances in the World, has it still in his own Power to make Promises, and though never so full of Hatred and Desires of Revenge, yet may conceal his Passion under the fair shew of a pretended Love, when he finds it his Interest so to do. But in good earnest can we imagine, that *James* loves us better now, than he did when he had his Provocation to hate us? Certainly, no Man in his right Senses will think so. Neither can I conceive, that any one, I can, any true Englishman (Protestant or other) who shall seriously and impartially reflect upon Things past, and look a little further, than the present Time, will be very eager to promote, or fond to see another Revolution: Nay, but that he will rather set his Heart and Hand (as being his unquestionable Interest) to the Support of this Legal and Happy Government under our Most Gracious Sovereigns King WILLIAM and Queen MARY, whom God preserve, and long continue over us. Amen.



